

# The DUCKERS

Duck'd, and Duck'd, and Duck'd again,  
Head, and Ears, and all over;

F O R

Plunging, Scolding, and Defaming.

Occasioned

By a Message brought me by an Anabaptist.

T H U S,

*You stop not the Press, Four Men will swear Sodomy  
against you.*

Humly offered to the Consideration of Learned, Pious Anabaptists; who confess I have given their Cause of Plunging a dreadful Blow.

W I T H

Friendly Address to Mr. *Philosensus*, whose Mistake in thus joyning this Greek and Latin word together, helps me to a Thought against Plunging.

that it not only tends to, but actually doth deprive some Men, but especially Women, (on their own Confession) of their Senses when Baptized, (as they call it) and therefore is not, cannot be an Ordinance of Christ, but a Human, or rather Diabolical Invention.

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*With more Arguments against Plunging.*

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By *Trepidantium Malleus*.

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## gymnastic exercise

### • Singing

संस्कृत विद्या

-thus I do nothing but go to the video and I always eat a meal there and it's the best place I know. I go there with the

Only one of the two will  
indeed be true. Any one of the two  
is equally likely to be true.

新編卷之二十一



The Duckers Duck'd, and Duck'd,  
and Duck'd again; Head and  
Ears, and all over, for Plunging,  
Scolding, and Defaming.

**V**HEN my last Sheet against  
Plunging in Baptism was put  
in my Hand to be Corrected, in order to its true Im-  
pression, came a Bapt. (vul-  
garly Anabaptist) to me with these Words in  
his Mouth. If you stop not the Press, you are un-  
done, and will repent it, Four will Smear Sodo-  
my on you. To whom I replied, I will hasten  
my Work the sooner, and challenge any of my  
Accusars to face me, &c.

Now, Reader, They that would conceal So-  
domy to serve their Cause, no wonder if they  
do a Brother or Sisters Whoredomes, or their  
own.

But why was not this Sodomy charged on  
me before I wrote my Epistle to Mr. Keith a-  
gainst Plunging? I was intimate with them  
long before. Not a Word said to me of any

such thing. So some dealt with Dr. *Oates* when he discovered the Popish Plot, &c. To name no more. Let God and Man judge between me and them.

Because I mention known Stories, no Man can deny ; must therefore such false ones be invented on me ?

There were 3 Formicating Bapt. Speakers discovered in one Year in this City, and how many more such may be in one Year more, who knows ? These were Topping Men among them, I think they will never be without many such till they leave Plunging their Sisters ; woful is the *Deadford* Story last Year ! I am not more assured, that Baptism is from Heaven, than that their Plunging is from Men : And that whatever their Sophistry and Equivocation be, they know as well as we, - their great Men many of them.

1. That many die of this Disease. If some know not, many of our Ministers, and People do, it is not convenient to be particular here.

2. That many of them Evacuate in the Water *Pisse*, is a Scripture Word, and plain English, and therefore I say *Pisse* there. Another thing is not a Scripture Word, and therefore I will learn of the Holy Ghost to expell indecent things decently. The Story of a Woman dip'd a little after Child-birth, and what was seen in the Water, and that she (I think) soon died, is often talked of.

Now, suppose when Christ hath appointed Wine in the other Sacrament, One should take *Chym benedictum* so ; as I knew a Man in

Surgeon's Shop, that did on a Mistake, and would say this is *Blessed Wine*, and Vomit in the Cup, were not this an Abomination? As great, & greater is this I am now speaking of. That when God commands Baptizing, Pouring, or Sprinkling with Water, a safe thing, Men should plunge Head and Ears, and Piss there, &c.

Had not this been an amazing thing to Sober, grave, Serious Maids, and Matrons when they came to John's Baptism, to be dealt with as a company of *Forward Scolds*? Now you that thirst after my Blood, as if you hoped, as did your Fathers Forty Years since, to see the *Blood of the black Goats running in the Chands*; I say must not yours run there too, many of you who are become *Black-Goats* now? Yea, such as have no Learning go up and down with a *black Hand*, *black Cloaths* and *Coats*, which puts me mind of the Proverb, *Bos cum cinctilis*, or *as black an Apes in a Doublet*. I remember when Mr. Flavil wrote against Mr. Cary (that intollerable Plagiary) Oh the vile Stories they invented of that famous Divine! Mr. Cary about that time went to Exeter, and Preach'd two of Mr. Flavil's Printed Sermons, which when discovered cost him about a half Years Sicknes. I must go there no more to shew the Gifts and gave him without Learning and Study. An abominable Cheat! Playing with God and man! They that love not Presbyterian Bap- tism love in this way Presbyterian Sermons. When at first they grew numerous, how few would say, they were Converted by their Preach-

ing? They commonly dated their Conversion or Reformation under the Ministry they disterted.

For my part I care not for Reading but Thinking, I read nothing, but muse on this Argument.

Now, as Brother Minge's Name brought me one Argument against Plunging. That they pin there; who dares lay, it is not often done: Many Men know when they go to swim they often do no Man doubt it.

Well, Mr. *Philosensus* that seconded Mr. *Wakemaster* with a Libel, hath brought another Argument to my Mind against Plunging; for this is a mad word, made up of Latin and Greek, *Philosensus* must be a Man without sense, I use it against Plunging, thus: That it takes away the use of Men and Women's Sense or Reason, whilst they are Baptized, as they falsely call it. I am sure this is true, especially in Women, and those of tender Natures, and is confess by them. Now what a horrid thing is this? I would I were as sure of some of them that they ever found their Senses after as I am sure they then lost them.

To see a young, beardless, sniveling, ignorant Boy, or an old Cobnose Ignorant Lubber in the Country, dip Sister in the Water, and handle her ungainly, and for our Tradesmen to come to a Disputation, and say as one in the Well: That tho' Infants did not eat any of the Flesh in the Passover, they might of the Broth? (The Broth of a roasted Lamb) like

Brother Shrewsbury, being an Officer lately before 5 hundred People about the change of the Sabbath day; ask'd his Brother ~~John~~ what he meant by *implicitly*, whether in plain words? No matter whether such an impudent Dunce be a Socinianizing Person or no. How was I ashamed, as well as others, to hear Three hours spent in meer Tattle. Yet such must Write Political Divinity. Some write Hymns, and tell us of the Female *Sett* for Sex, &c. And how Grace makes them more lovely then Topp-nots, and these must be sung in the Meeting, oh!

Some before Dipping make it their main Work to inveigh against our Baptisms with a Sassy Mouth, and run in with their Book without Fear or War.

These were not so Prudent as a Brother of this City; who when he had long haranged for Plunging, said, *I am not use to do it, and am so well disposed for it,--I will therefore defer mother to do it.* Which made a good Grave Friend of mine that saw it loath their Baptisms after.

They shall tell us, That such a Jesuite said, *We know the ancient Simplicity is kept up among the Anabaptists, but we all do what we do for Gain.* As if Jesuits would not tell the Quakers, or any others so; turn themselves in many Shapes? Tho' by the way the Story may be as false as that a Bishop said so, and so a Brother about Baptism, when on Examination it was made evident the Bishop never saw the Man. This Villany was not done in a

corner. To this say the Churchmen tell them you have gotten the right end of the Staff of us about Baptism; when perhaps not a word true. But such Stories of the Clergy make Additions to the number of their Prosylites, and that is enough.

And often we are told of Plunging in the Time of *Austin*.—For my part I cannot believe every thing some say of those Times, but this I know.

They were then very Corrupt in their Nations about Baptism. It was put off till they thought Death approached. Now I remember *Austin* in his *Confessions*, *Agrotans*, Baptismum quæsivit. In one Chapter, *Signum ante signo Crucis* (This is nothing with you if the Church of *England* urge it for the sign of the Cross) & condicabar scire. (This is nothing with you nor them, if a Papist urge it for his Cross). I offer more Arguments against Plunging.

1. If in lesser Duties it be a golden Rule in Matters of Worship, a Law of Nature Antecedent to the Command of *Paul*, *That all things be done decently*.—Then Plunging in so great an Ordinance as Baptism, with cloaths on or off is Vice and Detestable.

2. If God will have *Mercy and not Sacrifice*, then it is Unlawful to Plunge Persons tender, and labouring with many Distempers.

3. If Persons as soon as Converted by the Word may be Baptized, but cannot be Plunged, (especially in some Places) then Baptism is not Plunging.

4. It is Unlawful to Baptize naked young Men and Maids, old Men and Women, before most Spectators; as a thing Immodest, Unseemly, Barbarous and Ridiculous. Then Plunging them so is Unlawful, and to Plunge them with Cloaths on is to Baptize Cloaths as well as Persons.

5. If the Ancients often Baptized Men, embracing Christianity on their Death-beds, then they Plunged them not, even in Times of great Superstition, who sometimes in many things ~~were~~ did, and therefore no wonder if in the use of more Water then need.

6. If Housles cannot be had, or good Fires, and warm Beds nigh Rivers, or such Places of Baptism, which is often so, then Plunging without these is Barbarous and Unlawful. Larger Plunging is a notorious Breach of the 6th, as well as the 7th. Commandment.

7. If there be great danger that Brother and Sister should meet together sometimes in the same warm Bed, as they did before in the same cold Water, then this Plunging is Unlawful.

8. If he that is wash'd, as our Lord said to Peter, need not wash the *whole* but the *Feet* only. Then it is Folly to say, the whole Body must be wash'd, not the Face only.

And because I am ask'd by some wise Men, where I find the word *Baptize*, to *Dip* or *Plunge*, used in the New Testament? Let them turn; that *dippeth* with me in the Dish, -- send Lazarus to dip the tip of his Finger. -- His Garments sp'd with Blood, &c. In none of these

is the word *Baptizo* used, which corroborates my Argument.

And now Brother *Bapt.* for you know that *Cain* was *Abel's* Brother, though he sought his Life, (and had it too) but not in so barbarous a way as you sought mine.

1. For he stab'd him not in his Name and Reputation, tho' in his Body. Never charged him with Sodomy, but hated him, as you me, because his Deeds were good (as our Baptism) and his own Evil (as your abominable Plunging.)

2. He added not Perjury to his Wickedness, never got four Men to Swear falsely against him; yet as *Cain* was *Abel's* Brother when he contriv'd Mischief against him, as well as when he did not, so you may now as well as when I call'd you once Brethren, and you, as far as I know sought not my Ruine. You call one another Brother, some of you have call'd me so, I you Friendly.

Well Brother *Cain*, had you done your Work, I doubt not but God and Conscience would have sounded in our Ears Day and Night, *What hast thou done?* The Voice of thy Brother's Blood cryeth in my Ears from the ground, and now art thou cursed, and you had gone up and down as *Cain* the Elder once did, till you on the top of a Ladder had Preach'd my Innocency.

Come *Cain*, get four Men more to swear that I Plunged you, one as much as the other.

Whereas

Whereas I am charged by some, that I once  
infidely *Corpus Theologie*, a Body of Divinity, to  
true Latin, I say it still Volumns may be  
call'd, *Corpus juris*, and by the way *Corpus  
Iuris Civilis*, The Company of Taylors is good  
Latin too, Is *exx: 2 Att: 17.* False Greek?  
or so I am charged, I am not willing to  
name by whom.

Let Brother *Collins* himself, Brother *Kewch*  
and the rest say (as I,) and I will believe them.  
that if ever they abused their Bodies with Wo-  
men since they were Plungers, they desire God  
to make it as the unpardonable Sin, never to be  
forgiven in this World, nor in the World to  
come. *Amen, Amen.* Mr. *Philosensus* being put  
it closely by one (who offers to give it on  
oath) said, That he believed I was an honest  
Man, and guilty of no bad Morals. (Yet He  
talks of the Four Swearers) Bapts in many places  
where I have liv'd never doubted my Morals.  
These Men after the *Portsmouth* Disputation  
were about to prove a worthy Disputant there  
Print a lewd Man. I do believe when the  
Bapts tell Stories of such sick Persons Dip'd  
up came home well, gon out with a Staff, and  
come home without any, &c.

They are Lyes, or Tricks; some can be sick,  
and well when they please. Any Man of Sense  
had spy a Cheat here.

Whence is it, that if any wild Notions  
tho bring up. This People are sooner infected then  
others, and turn more Socinians then others, &c.  
Once the Presbyterians were Baals Priests,  
Dogs, and Cats were sprinkled in detesta-  
tion

tion of *Infant Baptism*, as that worthy Divine Father *Stater* in this City mentioned in the *Pulpit*, and the *Bapts* denied. He proves all by a Sermon before the *House of Commons*, Preached by that *Suspicious* piece of *Sense*, the ever famous *Obediah Sedgwick*, Authority Sufficient

*To Mr. Philofenus.*

*Sir,*

I am yet SAM. RECONCILEABLE.

**ADVERTISEMENT.**

**I**F any more Libels come out against me, (not else) I am ready with an Epistle to the King of Sion, St. *Matthias*, *David*, *George*, *Knipperdalling*, and the rest of the Twelve Apostles, with a Character of them ; as Men, as Christians, as Speakers, proved from good Authority, my own Observation, and common Experience.

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# FRIENDLY EPISTLE TO THE Reverend Clergy,

AND

Conconforming Divines, who greatly  
approve of my late Epistle to Mr. George  
Keith against Plunging, and for Sprink-  
ling in Baptism.

Wherein is proved,

That the Proofs commonly brought for Plun-  
ging are precarious and frivolous; and that  
there are more Arguments against it then  
what I have yet named.

- I. That the Face or Head must be washt in  
Baptism without other Parts of the Body,  
not other parts of the Body without them.
- II. That it is more then probable, our Baptism  
is of God, Plunging not so, from the woful  
Stamp found on the Anabaptists first Reform  
era.

## W I T H

Censure of an Epistle to Mr. Keith, against mine  
to him, by a *nameless* Man, (or Men) whose si-  
lence here brings another Thought to my Mind  
against Plunging. That it is made a plain, ne-  
cessary Duty, tho' the Scripture be *silent* about any  
one Precept, or Example, or one good Conse-  
quence for it; and therefore Plunging being thus  
Nameless is Folly.

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By *Trepidantium Malleus*.

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